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the community may do the shaman's work if he chooses, just as any can travel to the other-world or commune with the gods, although, because of age, temperament, or individual taste, not every one does so. There were, in fact, two shamans among the nine men of the writer's village, as well as a number of men who cured and who occasionally sang verse intonations in the *tonghés* although they were not shamans. The shamans are no more than respected community members outside the ceremony. Here again we observe the egalitarianism and individual self-determinism which is so much a pattern of this culture.

The *tonghé* also clearly shows the relationships which prevail between men and gods. The shamans and the other adults of the village converse with the gods in great mutual respect. They do not manipulate them nor minister to them, nor implore them. Before the gods, they are in a position corresponding to active and adept junior members of the village before their elders and especially their lineal ascendants. Furthermore, in a very real sense, no individual person, *qua* person, deals with the gods. The community, with its religious catalyst, the shaman, is the unit of action. The only individual relations with the gods occur in dreams, unconsciousness, and death. Dreams about gods are made public by singing aloud in sleep, the experience of unconsciousness is recounted publicly, and death, too, becomes public because the dead man is accessible through the *tonghés*.

The directness of contact between man and gods again emphasizes the unity of cosmos, society, and man. Within this unity, the sharp division of a male sphere from a female sphere is found. These quite coordinate spheres, in the other-worlds as in the hither-world, in religion as in socio-economic life, are linked through the household.

In conclusion, I would like briefly to review the major dimensions of Yaruro ideology. We may state these as a set of propositions, each presenting a major dimension of the ideology.

1. Cosmic structure. ***The cosmos is static, limited, concrete, and internally continuous in that no barriers separate man and his society in the physical world from the nonphysical world.*** The parts of the universe together form a rather rigid, symmetrical, architectonic structure, although each individual Yaruro may vary the description of the whole to suit his particular taste. All parts are of roughly coordinate importance. The major motions of nature, such as thunder and lightning, the revolutions of sun and moon, are often embodied, personalized, and independently operating entities, moved by semi-human motivations.

2. The good. ***Goodness inheres generally in the cosmos as a system. The goodness manifests itself in understood causes and concretely and describably known parts of the cosmos which, whether places, persons, or things, are given exact locations.*** Conversely all known and localizable objects, persons, or places and understood causes are generally good.

3. The not-good. ***Evil, which is not polar to good, finds its locus in specific persons, things, or events inside or outside the cosmos, and is manifest in specific results. The underlying causes of evil, however, are inac-***